Technological Singularity
The Cybercultural Myth of the Human Future

Petr Mareš

https://doi.org/10.46585/cargo.2026.1.194

Abstract: *In contemporary discourse, technological singularity has established itself as a hypothetical turning point leading to the emergence of superintelligence, but also as a significant cultural narrative shaping our collective imagination. This text interprets the phenomenon through an interdisciplinary analysis as a cybercultural myth that updates traditional eschatological notions of salvation and the transcendence of humanity toward the emergence of a posthuman entity. Against the backdrop of transhumanist philosophy, singularity is examined as a liminal zone in which the boundaries between human and technology, between science and faith, dissolve. The aim of this paper is to show that the controversial narrative of singularity does not merely speak of a possible technological future for humanity, but above all of contemporary conceptions of human existence and its potential transcendence toward immortality.*

Keywords: *technological singularity; transhumanism; superintelligence; metahuman; cyberculture; eschatologcal myth; quasi-religion; cybersalvation; virtual immortality*

Introduction

At the dawn of the twenty-first century, technological singularity has established itself as one of the most influential cultural narratives, even though it is presented primarily as a technological prediction of the future. It is precisely this reduction that leads to the phenomenon being largely sidelined in the humanities and social

sciences. This text attempts to fill that gap by analysing singularity as a significant cybercultural myth, reflecting a deeper spiritual inquiry into the nature of the human being in a technologically globalised world.

The concept of technological singularity (or simply singularity) is today broadly understood as a hypothetical turning point on the event horizon, at which highly advanced artificial intelligence (AI) would surpass all cognitive and intellectual capacities of the human being and begin to develop autonomously on its own. This would inevitably trigger a process of radical transformation of human society. Singularity thus represents not only a fundamental technological milestone, but also a significant socio-cultural scenario (or set of scenarios) evoking collective visions of an irreversible transformation of the human and calling into question human identity as we have known it until now.

The aim of this paper is to reflect upon and attempt to answer a crucial question: is singularity merely an attempt to predict future technological development, or can it be understood as a new eschatological myth about the transformation of the human into a qualitatively different kind of being? We will further ask: what does singularity reveal, from an anthropological perspective, about contemporary human beings and their cultural imagination? Can singularity be interpreted as a new form of quasi-religion, or is it rather an ideological pretext used by tech elites to legitimise their ambitions for power?

Following a brief excursus into the history of the concept of *"technological singularity"*, the text turns to its analysis as a cultural narrative shaping the symbolic imagination of the contemporary world, before concluding with an attempt to answer questions about the function this narrative performs in today's social discourse. Although we are immediately confronted with a fundamental epistemological problem — whether we can think at all about a state of singularity that supposedly exceeds the existing possibilities of human thought — let us nonetheless attempt, if briefly, to grapple with this phenomenon.[1]

The study is conceived as an interdisciplinary analysis in the form of a critical essay, drawing primarily on approaches from digital anthropology with an overlap into religious studies, with a focus on the study of cyberculture,[2] which has

[1] This research builds on last year's intermedial exhibition *AI ORACULUM – The Future Is Now!* at the EPO1 gallery in Trutnov, organised by the art group HOMO_DIGITALIS_3.2.1, of which the author is a member. The topic of technological singularity was addressed in a popular science format in an article for the magazine *Reflex* (Mareš 2025).

[2] I use the term cyberculture in its broadest sense, as the socio-cultural activity of people moving within the shared virtual environment of cyberspace, not merely as the activity of internet subcultures, as I attempted to define it in my book *Kyberkultura, hackeři a digitální revoluce* (2022).

long been the author's principal research interest. Theoretically, the text builds loosely on Noble's *The Religion of Technology* (1999), Davis's *TechGnosis* (1998), Geraci's *Apocalyptic AI* (2010), and Krüger's *Virtual Immortality* (2021), works that have systematically linked technological discourse with religious imagination; it also draws on Stiegler's reflection on technology (1998), in which technology is not a mere instrument but the very condition of human existence, through which human culture is shaped and simultaneously undone. The study further engages with the classical anthropological concepts of liminality (Turner 1969) and binary oppositions (Lévi-Strauss 1963), as well as mythological motifs of salvation, death, and rebirth (Eliade 1954, 1957), interpreted here in the context of the contemporary digital era — **the cybercene**.[3]

In preparing this text, I have experimentally employed, within the framework of Digital Humanities, contemporary AI tools large language models (ChatGPT and Claude) and a source management tool (NotebookLM) as auxiliary instruments for research, clarification of issues, and translation. The resulting outputs were subsequently verified against primary sources and subjected to critical analysis.

Origins and Definition of Technological Singularity

Ideas about singularity began to take shape in the first half of the twentieth century. The earliest traces of the concept can be found in the thinking of the mathematician John von Neumann in the 1950s, who was the first to draw attention to the constantly accelerating pace of technological progress heading toward a fundamental turning point in human history — a point he named, borrowing from mathematics, the singularity.[4] He also predicted the emergence of self-replicating machines and automata that would eventually replace the human being (Ulam 1958).

In 1965, the British mathematician and cryptographer Irving J. Good (a former colleague of Alan Turing) formulated the hypothesis of the intelligence explosion, arguing that the emergence of ultraintelligent machines would lead to an autonomous process of self-improvement surpassing human intelligence. He opened with the categorical thesis: "*The survival of man depends on the early construction*

[3] I propose the term cybercene as a symbolic designation for the final phase of the geological and social era of the Anthropocene — the age of the human. The cybercene is understood here as part of an epoch in which people are increasingly dependent on digital technologies, thereby generating ever greater quantities of technological artefacts, digital waste, and informational overload

[4] The term singularity is also used to describe an astrophysical phenomenon occurring at the centre of a black hole, where the ordinary laws of physics cease to apply or assume infinite values.

of an ultraintelligent machine" (1965: 31). It was more a futurological prediction than a strictly scientific analysis, but the concept had entered the world.

Related to these early speculations are the ideas of robotics researcher Hans Moravec, who in his work *Mind Children: The Future of Robot and Human Intelligence* (1988) advanced the groundbreaking thesis that the human brain and consciousness[5] would one day be fully simulable by machine consciousness and transferable to cyberspace while preserving human identity — a process known as mind uploading.

The term "technological singularity" was first used by the American mathematician and science fiction writer Vernor Vinge, who in his influential paper *"The Coming Technological Singularity: How to Survive in the Post-Human Era"* — first delivered at the Vision-21 symposium organised by NASA — predicted with an almost prophetic rhetoric: "*Within thirty years, we will have the technological means to create superhuman intelligence. Shortly after, the human era will be ended.*" (1993). This proved remarkably prescient considering the public emergence of the large language model ChatGPT and other LLM's in 2023.

The common denominator of these attempts to define the hypothetical phenomenon of singularity is the conviction that this event or process represents a fundamental qualitative break in the development of artificial intelligence, with profound and irreversible consequences for the future fate of humanity.

The World According to Kurzweil: Technological Transcendence

One of the fundamental sources of the contemporary narrative of technological singularity is the thinking of the visionary, inventor, and futurologist Ray Kurzweil, primarily his canonical work *The Singularity Is Near: When Humans Transcend Biology* (2005) and its updated version *The Singularity Is Nearer: When We Merge with AI* (2024), in which he first formulated and later refined his vision of exponential technological growth leading to singularity. Kurzweil's conception of a singular future is built on the premise of the cumulative nature of technological innovation. His central argument is the *Law of Accelerating Returns* (LAR),[6] according to which each new technology always

[5] Consciousness remains a scientifically vague and elusive concept. While many disciplines engage with it, there is a broad consensus that grasping precisely what "consciousness" is and where it resides remains extremely difficult — if not impossible — using current scientific methods, even though no research can proceed without it. Cf. *Eseje o vědomí* (2024).

[6] This concept was anticipated by Moore's Law, which posits the continuous exponential

emerges faster than its predecessor, thereby continuously improving the conditions of human life.

Kurzweil further anticipates that following the current period of AI, *artificial general intelligence* (AGI) will emerge around 2029, fully matching human intelligence. Evolution, in his view, is thus inexorably heading toward singularity — a kind of equivalent to Teilhard de Chardin's "Omega Point" — at which human intelligence will be surpassed by *artificial superintelligence* (ASI). Kurzweil predicts the arrival of the singularity itself at around 2045. According to the theory of singularity, the human being will thus achieve technological transcendence, culminating in the merging of human consciousness with a non-biological substrate to give rise to a new virtual entity, which I designate here as the **metahuman**.[7] This process would bring human phylogenesis to an end.

Kurzweil also proposed a comprehensive evolutionary theory, structured into six historical epochs: (1) the physical and chemical origin of the universe; (2) the emergence of biological life and DNA; (3) the development of animal brains capable of storing information; (4) the emergence of technologies into which information can be transferred; (5) the epoch on whose threshold we now stand — the merging of biological and digital intelligence through brain-computer interfaces; and (6) the final epoch, which Kurzweil predicts will bring the unlimited spread of intelligence throughout the universe, accompanied by the transformation of all matter into a future computational ecosystem — computronium (Kurzweil 2024: 7–31). Within the environment of technology companies, a new evolutionary theory has thus emerged whose principal driving force is science and technological progress.

Critical voices within the academic community, however, argue that Kurzweil's theories can be seen as little more than a sophisticated blend of technological accelerationism and AI philosophy, laced with speculative ideas hovering on the boundary between science fiction and absurdity (Ford 2015). Kurzweil resists this charge, insisting that his conclusions be taken as strictly scientific; he tempers his predictions by anticipating a gradual accumulation of small technological

---

growth of computational capacity and the availability of computer chips, approximately doubling every eighteen months. Gordon Moore was the co-founder of Intel, which introduced the world's first microprocessor in 1971.

7 The concept of *the overman* (*Übermensch*), as a spiritually superior being, was historically introduced by the philosopher Friedrich Nietzsche. Transhumanists work with the concept of *the transhuman* as a transitional phase toward *the posthuman*. I have unified these inconsistent designations under the term *the metahuman*, which I consider currently the most apt, as it better captures the notion of a digitalised entity — a human being beyond the human.

steps whose combined effect will bring an unprecedented and ever-accelerating transformation of the world, as he stated in an interview for the volume *Werden wir ewig leben?* (Brinzanik and Hülswitt 2010).

A more moderate conception of singularity is advanced by the philosopher David J. Chalmers in *The Singularity: A Philosophical Analysis* (2010) and by the roboticist Murray Shanahan in his overview volume *The Technological Sngularity* (2015), both of whom, in their analytical-philosophical reflections, lean toward the possibility of gradual recursive self-improvement of intelligence rather than a sudden intelligence explosion — provided that development is not interrupted by some major global catastrophe. Both treat the phenomenon of singularity as a serious philosophical challenge rather than a prophetic vision.

Regardless of whether Kurzweil's predictions hold up as science beyond the world of IT developers, their cultural impact is undeniable. The idea of exponential technological progress heading toward singularity has penetrated not only academic futurological debates, giving rise to numerous scholarly studies such as *Singularity Hypotheses: A Scientific and Philosophical Assessment* (Eden et al. 2012) or *The End of the Beginning* (Goertzel and Goertzel 2015), but also through media coverage such as the documentary film about Kurzweil, *Transcendental Man* (2009) has become part of popular culture. In this sense, what matters is not whether singularity will occur, but that as a narrative it functions as a new myth shaping further expectations.

Cybercultural Myth and Liminality of the Human

From a religious studies perspective, the singular narrative can be interpreted as a cybercultural myth in which cyberspace assumes the function of a sacred medium and intermediary between the human being and a higher form of existence in the form of superintelligence. This ASI would be characterised by an enormous speed of information flow, superhuman memory, and supernatural creativity surpassing all human capacities.[8] Mircea Eliade (1957) showed that myth is not mere fiction but a living symbolic experience that enables the human being to transcend profane everyday life toward the sacred, and it is precisely this function that the narrative of singularity performs here. The transcendence

[8] In scholarly debates, three principal hypothetical scenarios for the emergence of superintelligence are distinguished: AI-first — artificial general intelligence (AGI) that recursively improves itself into superintelligence (ASI); Bio-first — biological enhancement of the human being through genetic and neurotechnological means; WBE-first — emulation or "uploading" of the human brain (whole brain emulation) running on ultrafast supercomputers (Eden et al. 2012).

of the biological limits of the human through technology functions here as the central symbolic motif, one that structurally corresponds to traditional forms of religious thought.

From an anthropological perspective, the narrative of singularity likewise displays the marked features of liminality, described by Turner (1969) as a phase or in-between state in which the human being has ceased to be what it was, but has not yet become what it will be. Singularity faithfully mirrors this structure, as humanity stands on a liminal threshold beyond which its existing identity ceases to hold. This pivotal moment of a kind of "alchemical metamorphosis" can be symbolically interpreted as the "expiration of the human" and the birth of the metahuman through the emergence of a superintelligence comparable to divine intelligence.

Within the narrative of singularity, four basic structural motifs of mythical narrative can be identified, drawing on the analytical tradition of religious studies and anthropology:

1. **prophecy** (the prediction of singularity)
2. **identity crisis** (the end of the human being's exclusive position)
3. **liminal phase** (the transformation of humanity)
4. **moment of salvation** (the transcendence and posthuman existence)

Technological singularity thus stands at the intersection where Eliade's symbolism of the transcendence of the profane meets Turner's threshold of liminality between the human being and its post-biological existence. Unlike Eliade's concept of the myth of eternal return (1954), however, the singular myth functions as an accelerated linear conclusion of history. Singularity as a cybercultural myth thus attempts to answer the most fundamental question of human existence: what comes after death?

Transhumanist Eschaton

Following Moravec, Kurzweil argues that within a few decades we will become capable of transferring human consciousness to other substrates, thereby overcoming all biological limitations, including death itself (Kurzweil 2005, 2024). Singularity thus represents a cybercultural eschatology whose core is the belief in the possibility of human immortality attained through modern technology. This motif can be understood as an update of the religious promise of eternal life, recast in the language of computer science and neuroscience, and purged of the traditional framework of Christian theology.

What is significant here is the connection of this narrative with the philosophy of transhumanism[9] and its techno-spiritual dimension. Transhumanists speak of the need to prepare for the "coming" of singularity, whether through bodily enhancement (biohacking, cyborgisation) or through investment in the development of "longevity technologies" such as artificial intelligence, nanotechnology, genetic engineering, and cryonics. These transhumanist practices create a complex framework directed toward human enhancement, leading ultimately to the final merging of the human and technology (More and Vita-More 2013).

Transhumanist ideals promise, much like the classical religious traditions (Christianity, Buddhism, or Islam), the overcoming of biological limitations (disease, ageing, death), thereby disrupting the traditional anthropological understanding of the human being as a bodily, vulnerable, and finite creature. In this narrative, the bodily-defined *homo sapiens* is transformed into the unbounded *homo digitalis*, who can be digitalised and backed up in the cloud. Transhumanism thus adopts religious motifs (resurrection, immortality, salvation) but secularises them into scientific language, where technology replaces traditional eschatological notions of salvation and redemption (Geraci 2010, Al-Kassimi 2023).

The predictions of singularity can be interpreted as a transhumanist eschaton in which Kurzweil assumes the role of "prophet", articulating a vision of a future state of being in accordance with the structure of eschatological myth: (1) there exists a present world marked by suffering and mortality; (2) an anticipated state of longevity or immortality; (3) the path through technological redemption — the coming of singularity; (4) the culmination of existence in the form of posthuman existence — posthumanism.[10] The idea of singularity thus bears an evident resemblance to apocalyptic and eschatological narratives (Coeckelbergh 2020: 25).

Singularity thus operates primarily at the level of imagination, offering an updated story of humanity's future that can fulfil the psycho-spiritual need for

[9] Transhumanism (H+) is a philosophical movement whose goal is the improvement of the human condition and of human society through modern science and technology. Key figures of the modern H+ movement include Julian Huxley, FM 2030, Max More, and Natasha Vita-More, who wrote "Transhumanist Manifesto" (1983), as well as Nick Bostrom, who published "A History of Transhumanist Thought" (2005).

[10] The concept of posthumanism carries several distinct meanings in scholarly discourse. In classical transhumanism, it denotes the culminating phase of the transformation of the human being (FM 2030). Other scholars in the humanities distance themselves from this usage and employ the term posthumanism to designate an era of the human that is no longer purely anthropocentric and that ceases to distinguish between the dichotomies of humanism — culture/nature, human/machine, male/female... (Braidotti 2013)

meaning, hope, and orientation in the world. Our world is increasingly shaped by the computational thinking of digital technologies (Bridle 2018), heading toward the concept of a posthuman being that assumes a divine form (*homo deus*). The ethicist Bert Gordijn aptly remarked that humanism removed God and transhumanism reintroduced him, but this time we ourselves will become gods (Brinzanik and Hülswitt 2010).

Dilemma of Singularity: "AI Paradise" or "Cyber-Apocalypse"?

The general narrative of technological singularity contains two dominant scenarios: the utopian and the dystopian, which function as symbolic antipodes or binary oppositions of the human imagination regarding the future of humanity. The anthropologist Lévi-Strauss (1963) defined binary oppositions as the basic building blocks of culture and simultaneously as an innate property of human thought. The opposing scenarios of the coming of singularity can be understood as two complementary cybercultural myths that evoke both expectations and anxieties associated with future technological development, with direct implications for human self-understanding, ethical norms, and values.

1. The utopian scenario operates with a vision I symbolically designate here as **"AI paradise"** — a state of information explosion in which superintelligence surpasses all human capacities and achieves a symbiotic fusion with the human being. The distinction between physical and virtual reality will disappear, and communication will proceed extra-sensorially. The synergy of human consciousness with ASI will bring the elimination of incurable diseases and a significant extension of life. Nanobots will travel through human organisms repairing damaged cells (Kurzweil 2005). In this techno-utopia, the entropic aspects of human life will be eliminated, potentially leading to virtual immortality (Krüger 2021).[11] The promise is one of material prosperity and access to clean energy for all, alongside an unprecedented development of the sciences. The result would be a return to "Eden" — a state of abundance and peace said to have existed in mythical times — in which every human being will be supported in the fullest development of their capacities (Goertzel and Goertzel 2015).

[11] Virtual immortality designates a hypothetical state in which human consciousness can continue after biological death in digital form as a software entity, a brain emulation, or a virtual avatar. The philosophical problem is whether the identity of the human original would be preserved, or whether this would already constitute a different entity (Krüger 2021).

The best-known visionary of this utopian narrative is the already-mentioned Ray Kurzweil, but surprisingly also the environmental scientist and "spiritual father" of the Gaia theory[12] James Lovelock. Their comparable visions of the exponential growth of technological development promise a qualitative transformation of human existence. In his final book, written shortly before his death, *Novacene: The Coming Age of Hyperintelligence* (2019), Lovelock sees the symbiosis of human and AI in terms of mutual coexistence and the need to ecologically preserve our shared planet through cooperation, which distinguishes his premises from those of libertarian-oriented such as Kurzweil.

A prophetic quality was likewise attributed in its time to the voice of Eliezer Yudkowsky in his essay "*Staring into the Singularity*" (1996), a manifesto of techno-optimism. His tone exceeded scientific prediction when he declared the achievement of singularity to be the "interim meaning of life" and called for its accelerated realisation. Where others were building a scientific argument, he was "preaching" a better post-singular world free of disease, violence, and death. It was, admittedly, the text of a very young nerd, but within the construction of the singular narrative it was of considerable importance. Later, Yudkowsky (2001) explored how AI might be friendly, ethical, and cooperative toward the human being — *"Friendly AI"* — before ultimately appearing on the opposite side of the barricade.

The techno-utopian scenario is thus close to the ideas of positive transhumanism, which sees technology primarily as a tool for the evolutionary ascent of the human being to a higher stage of existence. Singularity in these thought experiments represents the ideal of the technological emancipation of humanity. Yet this radical utopia simultaneously opens an existential dilemma. What would happen if people really could live if they wished, or even became immortal? Would the fear of death be replaced by boredom and stagnation, or would the human being instead actively make use of unlimited possibilities? Would the planet become overpopulated, or would reproduction cease, and the meaning of life be lost?[13]

2. The dystopian scenario I designate here as the **"cyber-apocalypse"**. In this narrative, the coming of singularity is a catastrophe akin to awaiting the Last Judgement or Armageddon, clad in the aesthetics of cyberpunk. In this alarmist

[12] In the Gaia theory, James Lovelock defined planet Earth as a complex self-regulating superorganism that maintains all life, including the human being, in dynamic equilibrium.

[13] I posed this question to students, and the majority answered that mortality is the principal motivation for human life. Immortality would fundamentally alter the conditions of existence, leading rather toward stagnation than development.

vision, singularity is typically associated with the risk of the loss of freedom, autonomy, and human dignity, accompanied by mass unemployment, centralised control of all citizens, the pollution of the planet with digital waste, and the exhaustion of non-renewable resources. Further anxieties arise around the misuse of artificial intelligence by power structures in conjunction with a cyber-army and the enormous spread of disinformation leading to an information collapse. Ultimately, AI may break free entirely from human control, leading to the final extinction of the human species.

The philosopher Nick Bostrom, in his seminal work *Superintelligence: Paths, Dangers, Strategies* (2014), described the possible negative scenarios and consequences of "creating" an ASI that could escape human control and pursue its own goals regardless of its creator — the human being. His well-known thought experiment is the so-called *"Paperclip Maximizer"*, in which AI is tasked with producing paper clips and, in maximising this objective, converts both humanity and the entire universe into paper clips.[14] Similar dystopian scenarios were subsequently developed by Max Tegmark (2017) and Stuart Russell (2019), who examine various hypothetical scenarios for the emergence and trajectory of ASI and the possibilities of preventing or forestalling it.

The most radical warning in this vein, however, comes from the recent work *If Anyone Builds It, Everyone Dies: Why Superhuman AI Would Kill Us All* (2025), authored by the former optimist Eliezer Yudkowsky and Nate Soares of MIRI (*Machine Intelligence Research Institute*). The authors are convinced that the emergence of superintelligence is an almost inevitable path to the extinction of the human species. They compare the training of advanced AI to the cultivation of an organism whose eventual nature we can neither predict nor control. They argue, however, that ASI need not necessarily hate humanity — it will simply no longer have any use for us, much as humans exterminate the ants in the vicinity when constructing a new building. The book concludes with a political appeal for a global halt to the development of AI.[15] Superintelligence may thus be transformed from a potential instrument of salvation into an agent of destruction and extinction, once society loses the capacity to control and govern it.

The myth of the coming of singularity also recycles traditional apocalyptic visions with ancient cultural roots. The religious studies scholar Robert Geraci,

[14] Similarly to the legendary science fiction film *2001: A Space Odyssey*, in which the onboard computer HAL 9000 turned against the crew of the spacecraft and assumed command over the humans, rigidly adhering to its instructions.

[15] The movement Pause AI Global is currently active, having set itself the task of halting AI development until a means of better controlling and governing it can be found (pauseai.info). In the Czech Republic, a branch called PauseAI CZ exists.

in his work *Apocalyptic AI* (2010), found that transhumanist literature shares with classical apocalyptic texts — such as the Book of Revelation and the Book of Daniel, the same eschatological motifs: cosmic dualism, a sense of alienation, the promise of a new world, and the desire for immortality. The narrative of singularity can thus also be read as a secularised version of the biblical apocalypse, dressed in the language of modern technology.

The dystopian scenario thus generates a collective sense of fateful inevitability and helplessness in the face of advanced technologies over which we may soon lose control — or which will be controlled only by the powerful owners of technology (Acemoglu and Johnson 2023). A sense of resignation and epistemic crisis may arise in response to the current development of AI, which is faster and "smarter" than we are. Society could thus face internal destabilisation and social chaos, growing existential anxiety, and frustration with the near future.

Both ambivalent scenarios serve not merely as influential futurological speculations, but also as cybercultural myths through which global society articulates its collective hopes and anxieties in connection with turbulent technological development, the fluid post-factual era, and the climate crisis — all of which provoke existential fears and uncertainty about the future. It is my contention, however, that utopian and dystopian imagination operates precisely within the dialectical relationship of Lévi-Strauss's binary oppositions (1963). One scenario legitimises the other, creating a dynamic of promises and threats that plays a significant role in the symbolic perception of the concept of "singularity" in general discourse. The most probable scenario will likely be found once again somewhere in the liminal zone between these extreme visions of the future existence of the human being and its world.

Quasi-Religion of Silicon Valley and Ideology of Cybersalvation

AI ethicist Mark Coeckelbergh wrote that "in contrast to what many people think, religion and technology have always been connected in the history of Western culture" (2020: 22). This connection is most visibly manifest in Silicon Valley, home to the world's leading technology companies. The writer and philosopher Mark O'Connell, in his documentary book on transhumanism, captured it aptly: "It is a light gleaming above Silicon Valley's horizon, appearing now as religious prophecy, now as technological fate" (2017: 70).

The concept of technological singularity has thus given rise to a specific spirituality within this geopolitical node of technological innovation and, simultaneously, the ideological centre of neoliberalism that shapes visions of humanity's future

direction. The techno-utopian belief in the exponential growth of computational capacity and the possibility of transforming humanity through artificial intelligence has become one of the central pillars of a new quasi-religion. In this environment, the technosphere symbolises the "sacred" as an instrument of emancipation, in anticipation of a state I designate here as **cybersalvation** — a form of salvation situated within the virtual environment of cyberspace.

The transhumanist philosophy of attaining enlightenment through technology resonates among startup visionaries and their investors. Entrepreneurs trading in the future: Elon Musk, Peter Thiel, and Sam Altman operate in an environment where these ideas serve as a value framework legitimising their investment strategies (Schwarz 2025). Their vision of technological 'redemption' promises solutions to global problems from economics to ecology. This ethos was aptly dubbed the 'Cult of Kurzweil' (Geraci 2011), while other critics describe it as a quasi-religion for the tech elites — singularitarianism.

Closely related to this environment is the controversial ideology of accelerationism, according to which capitalist and technological development should be maximally accelerated, since it is precisely this accelerating dynamic that can bring about the disruption of society and a fundamental civilisational break — the coming of singularity. While the progressive left seeks in this vision the possibility of post-capitalist emancipation from the "dark enlightenment", critics see in it a path toward a post-human, anti-democratic society governed by a narrow circle of techno-oligarchy, carrying a substantial risk of the dehumanisation of the majority (Land 2022). Singularity within this framework is a flexible symbol of promise, representing highly divergent and ideologically opposed projections of the future.

An influential analysis is also provided by the study of the computer scientist Timnit Gebru and the philosopher Émile P. Torres (2024), in which the authors argue that the seemingly diverse ideological currents dominating the Silicon Valley milieu — transhumanism, extropianism, singularitarianism, cosmism, rationalism, effective altruism, and longtermism — do not constitute isolated philosophical positions but form a single interconnected ideological system, which they collectively named by the acronym TESCREAL. These mutually intertwined quasi-religious currents drive the race to develop AGI, which, according to the authors, has its roots surprisingly far back — in the eugenics of the twentieth century — while discriminatory attitudes survive in this environment to the present day, concealed behind the promise of safety and benefit for all of humanity.

In the broader anthropological context of singularity, what is at stake is a transformation of cultural imagination in which technology becomes the new vehicle of salvation or enlightenment. Noble (1999) locates this moment already in the

medieval theology of technology and the vision of a divine order embodied in human artefacts, while Davis (1998) reveals how mystical and occult motifs were interwoven with cyberculture from its very beginnings. Silicon Valley is thus not merely a centre of technological innovation, but also the place where this ancient techno-spiritual tradition was transformed into a secular quasi-religion with its own prophets, dogmas, and the promise of cybersalvation.

But what is the nature of this "cybersalvation"? It is not spiritual transcendence in the original sense of the word, but rather a kind of "materialised immortality" — an attempt to preserve the identity of one's own "self" in the form of a digitalised avatar. Singularitarianism thus strives to transcend biological embodiment and create a virtual replica of the human being, living in a silicon substrate — the metaverse. This is not, then, the salvation of the soul or of a spiritual essence, as in traditional religions, but rather virtual immortality, as Krüger (2021) also notes. This, however, can only function if the technological infrastructure is maintained and not subject to decay — otherwise cybersalvation becomes nothing more than "eternal" technical maintenance.

Critique of the Singularity Narrative

Although transhumanists and technological visionaries present the singularity as a deterministic vision of the future and an inevitable turning point in the history of humanity, the concept also faces critical scrutiny that draws attention to several significant problems. Many critics point out that singularity does not function on its own as an all-saving dominant force. Its proponents frequently underestimate the complexity of the social, cultural, political, ethical, and environmental factors that shape technological development.

First, criticism from within. Evidence of doubt about singularity even within the transhumanist movement itself is provided by the collective text "A Critical Discussion of Vinge's Singularity Concept", published in the key anthology *The Transhumanist Reader* (2013). Eight authors[16] question whether the intelligence explosion can truly occur as rapidly as Vinge originally assumed, and whether what awaits humanity beyond the singularity horizon is genuinely an incomprehensible and unpredictable future — or whether this is rather inflated rhetoric, and whether economic and social forces will, as so often in history, slow this technological leap before it can irreversibly transform our world (More and Vita-More 2013: 395–416).

[16] David Brin, Damien Broderick, Nick Bostrom, Robin Hanson, Max More, Michael Nielsen, Anders Sandberg and Alexander Chislenko.

The left-wing philosopher Slavoj Žižek criticises the narrative of singularity from a political standpoint as an expression of "technological messianism" that functions as "secular salvation" legitimising dominant power structures and neoliberalism. In his essay "The Apocalypse of a Wired Brain" (2020), he describes Kurzweil's vision of a "divine global space of shared consciousness" as a dangerous myth that promises new forms of freedom while in reality eliminating the autonomy of the human individual in the name of digital totality. Similarly, the historian of technology Evgeny Morozov (2013), in his critique of technological solutionism,[17] warns that faith in the exponential development of AI overestimates the capacity of technology to resolve complex human problems, including the environmental crisis, and undermines democratic discussion by displacing responsibility onto technological solutions. The myth of singularity, in his view, serves to justify the centralisation of power in the hands of technology giants and reduces complex social and political problems to mere technical questions. The historian Yuval Harari (2025) likewise criticises the notion of ASI as an autonomous actor fundamentally disrupting democratic structures and equality, warning of the emergence of a new form of totality (dataism) grounded in the "divine" power of "non-human algorithms".

Some critics warn that people may come to perceive superintelligence as an entity possessing divine attributes — omnipotence, omniscience, and omnipresence — potentially giving rise to a technocratic theocracy in which decision-making is transferred to ASI at the expense of human autonomy and critical thought (Uyar 2024). Criticism also comes from more conservative scholarly positions, where the narrative of singularity is seen as part of a "new barbarism" threatening traditional spiritual and humanist values (Nicolescu 2016).

The technical feasibility of singularity is likewise called into question. The Czech-born scientist Václav Smil (2019) challenges Kurzweil's Law of Accelerating Returns, arguing based on diverse statistical evidence that every exponential curve will eventually plateau or decline as it encounters its own limits — including energetic ones. The operation of data centres and the training of large AI models already consume enormous quantities of electricity, making this one of the key environmental problems of the digital era (Bridle 2018). Further critics also question the technical viability of singularity, pointing to the underestimation of the complexity of the biological brain and the consequent impossibility of its digitalisation (Eden et al. 2012).

[17] Solutionism is a term coined by Morozov (2013) to designate the belief that any social, political, or human problem has a technical solution.

Critical voices argue that the vision of singularity is not merely an innocent futurological prediction, but an ideology concealing the economic and power interests of tech elites behind the promise of cybersalvation. The myth of singularity creates the illusion that the technosphere exists outside of its social context, and that the majority of people must simply adapt to technological innovations without any possibility of participating in shaping their development toward shared prosperity (Acemoglu and Johnson 2023). Cyberspace, originally a free and egalitarian information territory, is thus becoming the power territory of technofeudalism.

Conclusion

From an anthropological perspective, technological singularity is a liminal zone between the old and the new age of humanity, where the boundaries between the human and the machine dissolve. Its proponents predict that around 2045, a superintelligence will emerge that will surpass all cognitive capacities of the human being and trigger an irreversible transformation of human society. The power of this narrative promises technological transcendence through the merging of the human and artificial intelligence. The image of singularity can therefore be understood as a cybercultural myth that employs the language of science to articulate universal human hopes and fears about the future.

Singularity — whether in the form of the binary oppositions of the utopian "AI paradise" or the dystopian "cyber-apocalypse" — adopts the structure of quasi-religious belief applied to technological development. These opposing yet complementary scenarios create a cultural dynamic in which what is at stake is not merely technological prediction, but a significant cultural narrative expressing deeper anthropological constants: the desire to transcend the biological limits of human existence toward the attainment of virtual immortality. Heidegger's assertion about the completion of metaphysics in the form of technology proves prophetic here.

Silicon Valley, the principal node of technological innovation and transhumanist vision, has become in this context the symbolic centre of the promise of cybersalvation. Critical voices warn, however, that these narratives are permeated by neoliberal ideology and the power interests of tech elites, requiring critical reflection and the demystification of the unfulfillable promises of singularity. Left-wing criticism likewise reminds us that technological development is part of broader socio-cultural processes and that efforts must be made to democratically direct it toward shared prosperity.

The narrative of singularity can thus be summarised in three basic points:

1. Technological prediction (human + ASI = 2045)
2. Eschatological myth ("AI paradise" × "cyber-apocalypse")
3. Ideology of tech elites (acceleration = cybersalvation)

Technological singularity is thus a significant cultural phenomenon in which the collective imagination projects contemporary promises and uncertainties into the near future, and for this reason, questions about the future should not be entrusted to computer scientists alone. The myth of singularity has the potential, in a technologically secularised world, to replace the classical narratives of traditional religions, because it speaks in a contemporary language about timeless questions, while simultaneously deferring the resolution of present crises to a time that may never come.

References

Acemoglu, Daron and Simon Johnson. 2023. *Power and Progress: Our Thousand-Year Struggle over Technology and Prosperity*. New York: PublicAffairs.

Al-Kassimi, Khaled. 2023. A Postmodern (Singularity) Future with a Post-Human Godless Algorithm: Transhumanism, Artificial Intelligence, and Dataism. *Religions* 14 (8): 1–17.

Bostrom, Nick. 2005. A History of Transhumanist Thought. *Journal of Evolution and Technology* 14 (1): 1–25.

Bostrom, Nick. 2014. *Superintelligence: Paths, Dangers, Strategies*. Oxford: Oxford University Press.

Braidotti, Rosi. 2013. *The Posthuman*. Cambridge: Polity Press.

Bridle, James. 2018. *New Dark Age: Technology and the End of the Future*. London: Verso.

Brinzanik, Roman and Tobias Hülswitt. 2010. *Werden wir ewig leben? Gespräche über die Zukunft von Mensch und Technologie*. Frankfurt: Suhrkamp.

Chalmers, David J. 2010. The Singularity: A Philosophical Analysis. *Journal of Consciousness Studies* 17 (9–10): 7–65.

Coeckelbergh, Mark. 2020. *AI Ethics*. Cambridge: MIT Press.

Davis, Erik. 1998. *TechGnosis: Myth, Magic, and Mysticism in the Age of Information*. New York: Harmony Books.

Eden, Amnon H., James H. Moor, Johnny H. Søraker and Eric Steinhart (eds.). 2012. *Singularity Hypotheses: A Scientific and Philosophical Assessment*. Berlin: Springer.

Eliade, Mircea. 1954. *The Myth of the Eternal Return: Cosmos and History*. Princeton: Princeton University Press.

Eliade, Mircea. 1957. *The Sacred and the Profane: The Nature of Religion*. New York: Harcourt, Brace & World.
Ford, Martin. 2015. *Rise of the Robots: Technology and the Threat of a Jobless Future*. New York: Basic Books.
Gebru, Timnit and Émile P. Torres. 2024. The TESCREAL Bundle: Eugenics and the Promise of Utopia through Artificial General Intelligence. *First Monday* 29 (4).
Geraci, Robert M. 2010. *Apocalyptic AI: Visions of Heaven in Robotics, Artificial Intelligence, and Virtual Reality*. Oxford: Oxford University Press.
Geraci, Robert M. 2011. The Cult of Kurzweil: Will Robots Save Our Souls? *Religion Dispatches*, April 5. Online.
Goertzel, Ben and Ted Goertzel (eds.). 2015. *The End of the Beginning: Life, Society and Economy on the Brink of Singularity*. Humanity+ Press.
Good, Irving J. 1965. Speculations Concerning the First Ultraintelligent Machine. *Advances in Computers* 6: 31–88.
Harari, Yuval Noah. 2025. How Do We Share the Planet with This New Superintelligence? *Wired*, April 1, 2025. Online.
Krüger, Oliver. 2021. *Virtual Immortality: God, Evolution, and the Singularity in Post- and Transhumanism*. Bielefeld: Transcript Verlag.
Kurzweil, Ray. 2005. *The Singularity Is Near: When Humans Transcend Biology*. New York: Viking.
Kurzweil, Ray. 2024. *The Singularity Is Nearer: When We Merge with AI*. New York: Viking.
Land, Nick. 2022. *The Dark Enlightenment*. Imperium Press.
Lévi-Strauss, Claude. 1963. *Structural Anthropology*. New York: Basic Books.
Lovelock, James. 2019. *Novacene: The Coming Age of Hyperintelligence*. London: Penguin Books.
Mareš, Petr. 2022. *Kyberkultura, hackeři a digitální revoluce – informace chce být svobodná* [Cyberculture, Hackers and the Digital Revolution – Information Wants to Be Free]. Praha: Grada.
Mareš, Petr. 2025. AI nás může zničit, nebo pomoci vytvořit lepšího metačlověka. Nastane v roce 2045 singularita? [AI Can Destroy Us, or Help Create a Better Metahuman. Will the Singularity Occur in 2045?]. *Reflex* 2025 (2).
Mařík, Vladimír, Tamara Maříková and Miroslav Svítek (eds.). 2024. *Eseje o vědomí – Směrem k umělé inteligenci* [Essays on Consciousness – Toward Artificial Intelligence]. Červený Kostelec: Pavel Mervart.
Moravec, Hans. 1988. *Mind Children: The Future of Robot and Human Intelligence*. Cambridge: Harvard University Press.
More, Max and Natasha Vita-More (eds.). 2013. *The Transhumanist Reader: Classical and Contemporary Essays on the Science, Technology, and Philosophy of the Human Future*. Chichester: Wiley Blackwell.
Morozov, Evgeny. 2013. *To Save Everything, Click Here: The Folly of Technological Solutionism*. New York: PublicAffairs.
Nicolescu, Basarab. 2016. Technological Singularity – The Dark Side. *Transdisciplinary Journal of Engineering & Science* 7: 43–48.

Noble, David F. 1999. *The Religion of Technology: The Divinity of Man and the Spirit of Invention*. New York: Alfred A. Knopf.
O'Connell, Mark. 2017. *To Be a Machine: Adventures among Cyborgs, Utopians, Hackers, and the Futurists Solving the Modest Problem of Death*. New York: Doubleday.
Russell, Stuart. 2019. *Human Compatible: Artificial Intelligence and the Problem of Control*. New York: Viking.
Schwarz, Elke. 2025. Conjuring the End: Techno-eschatology and the Power of Prophecy. *OpinioJuris*, January 30, 2025. Online.
Shanahan, Murray. 2015. *The Technological Singularity*. Cambridge: MIT Press.
Smil, Václav. 2019. *Growth: From Microorganisms to Megacities*. Cambridge: MIT Press.
Stiegler, Bernard. 1998. *Technics and Time, 1: The Fault of Epimetheus*. Stanford: Stanford University Press.
Srnicek, Nick and Alex Williams. 2015. *Inventing the Future: Postcapitalism and a World Without Work*. London: Verso.
Tegmark, Max. 2017. *Life 3.0: Being Human in the Age of Artificial Intelligence*. New York: Knopf.
Turner, Victor. 1969. *The Ritual Process: Structure and Anti-Structure*. Chicago: Aldine.
Ulam, Stanisław. 1958. Tribute to John von Neumann. *Bulletin of the American Mathematical Society* 64 (3): 1–49.
Uyar, Tevfik. 2024. ASI as the New God: Technocratic Theocracy. arXiv:2406.08492, March 23, 2024. Online.
Vinge, Vernor. 1993. The Coming Technological Singularity: How to Survive in the Post-Human Era. *Vision-21: Interdisciplinary Science and Engineering in the Era of Cyberspace*. NASA.
Vita-More, Natasha. 1983. The Transhumanist Manifesto. Revised 2020. Humanity+. Online.
Yudkowsky, Eliezer. 1996. Staring into the Singularity. Online.
Yudkowsky, Eliezer. 2001. *Creating Friendly AI: The Analysis and Design of Benevolent Goal Architectures*. San Francisco: Singularity Institute for Artificial Intelligence.
Yudkowsky, Eliezer and Nate Soares. 2025. *If Anyone Builds It, Everyone Dies: Why Superhuman AI Would Kill Us All*. New York: Little, Brown and Company.
Žižek, Slavoj. 2020. The Apocalypse of a Wired Brain. *Critical Inquiry* 46 (4): 745–763.

Appendix 1:

A Comparison of the Utopian and Dystopian Scenarios of Technological Singularity

	Utopian Scenario ("AI Paradise")	**Dystopian Scenario ("Cyber-Apocalypse")**
Main vision / prediction	Symbiotic merging of the human and superintelligence (ASI) = the metahuman (MH) — the distinction between physical and virtual reality disappears.	Singularity as catastrophe: the loss of human freedom, autonomy, and control over AI.
Consequences for the human	Posthuman being, transcendence of disease, ageing, and death; longevity leading to immortality.	Digital totality, existential anxiety and helplessness, threat of human extinction.
Technological promises / risks	Nanobots repair the body, clean energy and prosperity for all, extra-sensory communication.	Uncontrollable superintelligence, misuse of AI by tech elites, digital waste, cyber-army.
Social implications	Redefinition of work and education, emphasis on self-development, cooperation, and spirituality.	Mass unemployment, destabilisation of society, ecological crisis.
Key authors	Kurzweil, Lovelock	Bostrom, Yudkowsky, Russell
Symbolism / cultural framework	Cybersalvation, technological transcendence, digital immortality.	Apocalyptic myth, demonisation of AI, parallel to the Last Judgement.

Appendix 2:

The Evolutionary Development from Human to Metahuman According to Transhumanist Visions

Phase	Characteristics	Significance
Human	Biologically determined being, constrained by disease, ageing, and mortality.	The starting point of posthuman phylogenesis.
Transhuman	A human being employing technologies to transcend biological limits (biohacking, cyborgisation, longevity technologies).	A transitional phase of bodily and cognitive enhancement.
Posthuman	An entity transcending the dichotomous understanding of the human (use of nanotechnology, genetics, digitalisation).	Fundamental disruption of human identity and biological limitation.
Metahuman	A virtual entity merged with superintelligence (ASI); the fusion of biological and non-biological consciousness.	Technological transcendence, digital immortality.

Petr Mareš
University of Hradec Králové
petr.mares@uhk.cz